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Advantages of Enlarged Scientific and Literary Attainments.

An Address to the Senior Class, delivered at the Commencement in Centre College, September 22d, 1831. By JOHN C. YOUNG, *President of Centre College.*

GENTLEMEN GRADUATES:

Your literary and scientific course may be considered as now fairly commenced. You have passed through its preparatory and difficult stages—you have won your way through those formidable elementary barriers, which enclose the regions of science, and render them forever inaccessible to the unenterprising and the indolent. Like Hannibal, when he stood at the foot of the surmounted Alps, and looked over the fair fields of Italy, on whose conquest he was then prepared to enter, you can feel, that behind you lies the mass of your difficulties, and before you and within the reach of easy and pleasant exertion, lies the reward of your labors.

Still your hopes may be baffled, and your past efforts rendered comparatively profitless; for indolence and the thousand frivolous occupations of life, may seduce you to neglect your future opportunities of improvement, and thus to forego the advantages you have gained. I would therefore, on the eve of our final separation, embrace this last occasion of arraying before you some of the advantages of enlarged literary and scientific attainments, in the hope, that their contemplation may have some influence in strengthening the resolution, which, I trust, you have already formed, that your future course in life shall be one of intellectual advancement.

You too, who purpose still to remain with us, will find the consideration of this subject both profitable and pleasing. You are often inclined to think that you are marching on a steep and thorny road, and to feel discouraged when you look at the distance that still remains to be trodden. But look to the objects of your march, and the sight will cheer your minds, and stimulate you to activity and untiring exertion.

1st. *Knowledge affords us high enjoyment in its very acquisition.*

Our Creator has, kindly and wisely implanted in every one of us a kind of appetite for information; and the gratification of this intellectual appetite is attended with great delight. Of the existence of this instinctive feeling, and its agreeable effects, we are all conscious—when directed towards trifling and and ephemeral objects, it is termed curiosity; when the great, the permanent, and the useful are its objects, it is called a thirst for knowledge. The design of our Creator, in implanting this principle, seems to have been, to stimulate us to such a course as would enlarge our minds, and thus make us more capable of admiring and serving Him, and benefiting our fellow men. Now we find it to be a universal truth, that every principle, bodily or mental, furnishes us the greatest enjoyment, when directed towards the object it was intended to attain. Thus, hunger was implanted in us for the perpetuation of our life, health, and strength. And we accordingly find, that such an indulgence of the appetite as best contributes to this and, is followed by the highest and most permanent enjoyment of that pleasurable feeling, which our Creator has annexed, as an attendant upon its gratification. We would then conclude from analogy, that this instinctive and universal desire for knowing, would furnish us with the highest gratification, only when it was directed towards objects, an acquaintance with which would most expand our intellects, and render us most capable of honoring our Maker, and aiding our fellow-men. And this conclusion is fully corroborated by an examination of facts. We see, indeed, that the great mass of mankind spend a large portion of their time, in learning the little incidents of the day—they continually seek after such items of intelligence, and take pleasure in them, even when the knowledge of them can in no way personally affect their own condition. But we see, that a far deeper and more abiding enjoyment, is received by those who spend an equal portion of their time, in learning and examining those great and permanent truths, which are the object of scientific investigation.—The accidents, anecdotes, and crimes of the day, the fluctuations of party politics, the results of elections, the gossip of the neighborhood, a single year will usually cover in oblivion: while the principle, which gives them their transient interest with us, would enable us to delight in learning the universal and unchanging laws of nature, the events of great empires and the discoveries which have given note to the well-known names of Newton, Galileo, Copernicus, Bacon and Locke. Even if these different objects of knowledge furnished equal pleasure in their acquisition, there is a *permanency of interest* belonging to the one set, which would make them more valuable and worthy of our pursuit. But there is really more pleasure, *at the time of acquisition*, in learning great and important truths, than trifling and temporary incidents. The latter soon cloy the mind; for the former we always retain our relish. The latter are like the drunkard's draughts, the peculiar poignancy and pleasantness of which soon depart, though the craving for them continues—the former are like the beverage of nature, to which we always return with pleasure.

Perhaps a full exhibition of the nature and objects of the different branches of literature and science, would give us the most just appreciation of the pleasures derivable from their acquisition; as we would thus see their dignity, importance, and variety. But our limits forbid an attempt at such an exhibition. I can do no more than barely direct your hasty glance to the objects of one or two of those branches, which peculiarly solicit your attention.

We are men, and to examine our own nature cannot but be interesting. The laws which govern us as intellectual, moral, and social beings, all invite and richly repay investigation—thus, we learn what we are, what we are to do, and what we are to be. Language, too, considered as the mere vehicle of thought, the instrument of communication between mind and mind, presents an attractive object for our examination. But when we read the language of the men of other days, to see their thoughts there depicted, we find a more deep and solemn pleasure—we thus hold converse with the mighty dead—we seem to hear the lofty speculations of those ancient sages, who walked, surrounded by their disciples, in the groves of Academus, and we dwell, in silence, on those undying strains, which were sung by poets of old, on the sunny plains of classic Greece. Every thing around us is comprehended within the range of the naturalist's investigation, from the insect too minute to be discovered by the naked eye, up to those celestial luminaries, whose bulk baffles our imaginations. Every piece of matter has its wonders, which the philosophic eye can study and admire. An examination of the organization of a plant or an insect, often opens to us a world of mysterious yet strangely wise contrivances, whose existence we never suspected. And such are the astonishing powers of nature, which Mathematics and Natural Philosophy reveal to us, that before we proceed far in our discoveries, we cease to esteem the boast of the old Syracusan so wild, when he exclaimed, "give me a place on which to rest my levers, and I could raise the world."

We ordinarly look upon the works of God in detached portions, and even then we admire them; but how much higher is our delight, when, amid all the complexity of the myriads of objects that compose our system, we can discover the uniformity and simplicity of those great principles, by which its Maker preserves it, and governs it, and brings order out of its apparent chaos. This pleasure can be communicated to no man by his fellow. It must arise, in every mind that ever enjoys it, from those views, which Science, acting as the handmaid of Religion, gradually unfolds to her votaries, as they advance, from point to point, in the investigation of God's wide, and varied, and wonderful system. When a man obtains such views, there is a mighty change wrought in his condition—he is like one, who has grown up and lived, for years in a deep and narrow glen, and has at length been taken up to the peak of some high mountain, from which he can behold "the kingdoms of the world and the glory thereof."

It probably needs neither argument nor illustration, to prove to you, that there must be pleasure in attaining the knowledge of such objects, as those to which I have just alluded. I could tell you of many men who have tasted these pleasures, and have appreciated them so highly, as to prefer them to all the advantage of fortune, and all the enjoyments of distinction. Heyne, whose name was afterwards so celebrated for his classical attainments, was, for the first thirty two years of his course, oppressed with a series of misfortunes, and with poverty so distressing, as to have been, at times, indebted to the compassion of a maid servant, for the necessaries of life—yet such was his delight in knowledge, that though solicited by various and tempting offers, he prefered indigence and obscurity, to the relinquishment of his favorite pursuits. The famous Erasmus, when a student at Paris, and almost in rags, says in a letter to a friend, "as soon as I can get money, I will buy first Greek books, and then clothes." The learned Winckelman was obliged, while a boy, to support, in a great measure, an aged Father, whom infirmities had rendered helpless. But this did not prevent his gratifying his strong aspirations after knowledge. He attended his instructers by day, and supported himself, and his Father, by singing at night through the streets. The discovery of a single new truth, sometimes produces a rapture, which well recompenses the labor of years. When Pythagoras discovered the remarkable relation between the squares of the sides of a right-angled tri-angle, he is said to have offered to the God's an hundred oxen, as an expression of his gratitude for their disclosing to him the wonderful fact. When Newton was finishing the calculations, which satisfied him that he had discovered the universality of the law of gravitation, his agitation became so great, as he perceived every figure bringing him nearer to the desired result, that he was unable to continue the operation, and was obliged to ask a friend to conclude it for him.

The capability of delighting in such objects, exists, in a greater or less degree, in each of our minds, and is strengthened by cultivation. And, though we may never discover a truth which has hitherto evaded the search of other minds, still we can enjoy the next highest gratification, that of continually finding things new and unthought of by us. The late wonderful scholar, Dr. Alexander Murray, when but a boy, and almost entirely unassisted, made himself familiar with the French, Latin, Greek, and Hebrew languages, and read some of the principal authors in each of them, within about 18 months from the time, when, with a very scanty English education, all these languages, were entirely unknown to him. Such was the effect of an ardent desire after knowledge. Difficulties to ordinary minds apparently insurmountable, he regarded as trifles, in his ardor to possess himself of unknown truths.

2nd. Scientific and literary attainments are not merely pleasant in their acquisition—*they opens to us numerous and unfailing sources of future enjoyment.*

It is certainly a matter of moment, for a man so to train his mind, that he shall be able, wherever he is, to find objects of interest to which he can turn his attention. Now it is observable, that the more a man knows, the more likely he is to be interested in every new object: for he can, almost always, perceive in it something, which connects it with one or other of the objects of his past investigations and discoveries. The course, too, which a man has pursued, who has gained much knowledge, has taught him to find, in objects the most unimportant and common, something worthy of remark or investigation. Galileo accidentally observed the vibrations of a lamp suspended from the roof of the Cathedral at Pisa. From marking the fact that its oscillations, whether great or small, occupied the same length of time, he was led to the discovery of the principle on which the first accurate chronometers that had ever been used, were constructed. The mind of such training needs never be without occupation and amusement—it can, as the Great English Dramatist has expressed it,

> "Find tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

It was said, I think, of Lord Mansfield, that he never could pick up even a Primer, without drawing from it something which he afterwards could turn to account. When Huber, the naturalist, was deprived of sight, he found a plentiful source of pleasure, in examining, by the eyes of another, whose observations were conducted under his direction, the nature and habits of that useful insect, the bee. He thus amused himself, and benefitted mankind, by the most ingenious and original work ever written in that department of natural history. A man can carry his intellectual habits and acquisition with him, even into a dungeon, and by their aid, dispel its gloom. Boethius wrote his beautiful treatise, "De Consolationibus philosophiæ," while lying under sentence of death in the tower of Pavia, and when he was denied all use of books. Sir Walter Raleigh wrote his learned history of the world, during his confinement in the tower of London, under a sentence of death, which was afterwards executed upon him.

3d. Another benefit of these pursuits we recommend is, that *they procure the pleasure of many triumphs.*

We often meet with difficulties in our progress—we summon up our energies to the conflict—we master them—and then follow all the joys of victory. These are *bloodless* triumphs—they are gained at *no expense of life*—at *no expense even of the feelings of others*, for no competition with our fellow men is involved in the strife which precedes them. Yet perhaps, few feelings are more gratifying than those we enjoy on such occasions. It is needless to illustrate this remark, by the recorded experience of celebrated adventurers in these pursuits, for every man who has engaged in literature or science, has himself, in a greater or less degree, often verified its truth. And the simple reason why so little of this enjoyment is received by educated men, is that few of them exercise their minds enough to enable them to feel a pleasure in intellectual struggles, or make them willing to grapple with difficulties.—They look upon study as a dull and cheerless, but necessary work, at which they cower, and from which they shrink, when they can possibly evade it. There is wanting that generous buoyancy and unconstrained activity, which distinguish the freeman, in his labours, from the slave, and which make the voluntary exertions of the one, so far more valuable than the compulsory drudging of the other.

4th. The increase of our acquisitions, and the well directed exercise of our powers, *will be accompanied by a corresponding elevation and enlargement of intellect.* As, under God, we can elevate or degrade our moral characters, so we can our intellectual.

The man who has, year after year, been gathering the spoils of wisdom, concentrating and strengthening his energies in the investigation of truth, occupies a point in the scale of being, far different from that he would have held, had he stored his mind with trifles, and either reclined in indolence, or frittered away his powers in frivolous pursuits. It is said of that singular fish the polypus, that it speedily assumes the colour of the rock to which it attaches itself—and something like this is the case with the mind of man: it soon assimilates to the objects to which it is devoted—if they are mean, it becomes degraded; if they are elevated, it becomes dignified. The old Grecian critic long since remarked, that by converse with the truly great we catch some portion of their qualities, and thus he tells us that Euripides, tho' naturally destitute of sublimity, by dwelling on the thoughts of Homer, imbibed a portion of his inspiration, and himself became sublime. No man can calculate, how much of his mental expansion and strength he owes to the nature of the authors he has read and admired, and the objects to which he has devoted his attention. One thing is certain, that many have raised themselves from the most humble spheres, and in spite of the most untoward circumstances, by perseveringly grasping after knowledge, and acquainting themselves with the inspiring thoughts of master minds.—Thus Gifford raised himself, from the condition of a ragged cabin-boy to an intimacy and equality with the most influential writers of his day. Thus Mestestatio, from a friendless boy singing verses through the streets, became one of the great ornaments of Italian literature. Thus the two Milners promoted themselves, from a weaver's bench to the highest eminence in the literary and religious world. Thus Epictetus, born a slave, became the pride of the Stoics, and the familiar friend of one of Rome's best Emperors.—Thus two shepherd-boys of Scotland, Ferguson and Murray became distinguished instructers of mankind. The honors these men gained, and the stations to which they rose, were themselves no despicable rewards of exertion. But these I regard as a far less valuable acquisition, than that increased intellectual elevation, of which their honors may be considered the external index.—Now by diligent, systematic, and yet pleasant exertion, every man may, in like manner, acquire an elevation and expansion of intellect, far beyond that which he originally possessed.

5th. *Increased respectability* is another fruit of enlarged attainments.

We are ever to remember who has warned us against loving the praise of men, more than the praise of God; and should ever guard against a craving desire after human applause. But it is no unhallowed emotion, which prompts us to seek the approbation and respect of our fellow men; though like every natural feeling its *excess* is sinful, and productive of ill. It is then a legitimate argument in favour of any course, if it be found calculated to procure for us the pleasure, derivable from a consciousness of increased respectability. Riches may procure for a man the *show* of respect, but superior knowledge and moral excellence only will procure him its *reality.* Unless the odium of immorality depress him, as a man rises in intellectual accomplishments, he will rise in the good opinion of his fellow men. Humbleness of station will not then bring upon him contempt, poverty will not defraud him of his due. Kepler spent his life in indigence, but would often exclaim, that he would rather be the author of the works he had written, than possess the Dutchy of Saxony—alluding partly to the pleasure their composition had afforded him, and partly to the respect their production had gained him. Adrian, was the son of a barge-builder of Utrecht, and educated on charity at the University of Louvaine. He was too poor to buy candles to study by night; but spent his evenings reading in the church porches and at the corners of streets, where lamps were kept burning. By his unwearied diligence and consequent eminent acquirements, without first-rate talents, he rose to be preceptor to Charles the 5th, and was, by his influence, promoted to the Papal Chair. The extraordinary navigator, Captain Cook, entered a coal-vessel as a common sailor; and from this obscure station, he raised himself, by his persevering and scientific exertions, to the honours of Royal Academies, the confidence of a nation, and the admiration and gratitude of mankind. Terence was a slave, yet the haughty Consuls of Rome courted his society, and delighted to do him honor.

6th. *The enlargement of our knowledge increases our power of doing good.*

This is an advantage we derive from it, far superior to any to which we have yet alluded. For such power, considered merely in reference to the happiness it may procure to its possessor, is of inestimable value. Nothing but the joys of salvation, can surpass the delightful remembrance of the schemes we have devised or executed, for ameliorating the condition of our wretched fellow mortals. But self-gratification is not the object of a benevolent mind—it has a higher and nobler aim. It looks directly to the good of others, and desires power, that they may be made happy. Even if knowledge were of difficult attainment, if there were no pleasures in its acquisition, and if it promised no increase of enjoyments to its possessors, still it would be an object worthy of our eager and steady pursuit, if it communicated to us our greatest power of doing good: and that it is the most efficient instrument of usefulness, may be easily made apparent.

Riches and authority are two potent engines—but neither of them posseses the controlling and revolutionizing influence of knowledge. The greatest benefactors of mankind have not been found among the affluent and the noble, but among the learned. Henry the 8th, Francis the 1st, and Charles the 5th, all rich and mighty monarchs, effected no change in the character of Europe; while their cotemporaries, Luther, Zuinglius, and Calvin, all humble individuals, with no power but that of intellect, and no support but that of truth, were under God, the instruments who gave a death-blow to superstition, and emancipated the human intellect from the slavery of ages. These men had fed on knowledge, until they had grown strong, and become fit champions to fight the battles of the God of Truth.

It has been a prevalent idea with some persons, that the attainments of the few are of no advantage to the many. They draw this as an inference from the fact, that the greatest pests of mankind have been well-informed and talented, selfish men; and their doctrine would be correct, if no means could be found, for inspiring men with feelings of benevolence, which would control their energies, and direct them right. As it is, never was there a more mistaken opinion. To refute it, we have but to point to the contrast between savage and civilized nations, and mark what has caused this difference of condition. Has it not, in every case, been the product of the efforts of a few enlightened minds, who have diffused more or less of knowledge, and its consequent advantages, through the mass of their fellow-citizens? How has society ever been improved, and comforts multiplied, through every class of the community, but by the discoveries of the scientific, disclosing the various powers of nature, which we may control, and use in our service? Four centuries ago, England supported a population of 2,300,000—now she supports 11,600,000. Her territory now supports five times as many as it then did; and her common people now enjoy an amount of comfort and conveniences, greater than fell to the lot of her Nobles in former times: and this change in the condition of her *common people*, is the result of that improvement in roads, canals, manufactures, commerce, and all the arts of life, which has been produced by the gradual advancement of scientific discovery. This advancement is still proceeding, with increasing rapidity, and efforts are making, by her educated and talented philanthropists, not merely to spread the *practical fruits of knowledge*, but to pour *knowledge itself*, through all her hamlets and cottages. Shall it then be said that the attainments of the few are of no advantage to the many? To whom do the people of England, of our own day, owe more than to the versatile and learned Henry Brougham, whose ardor in the pursuit of knowledge, is only equalled by his bold and steady advocacy of the people's rights, and his untiring efforts for their moral and intellectual improvement. Nor can any of us, while the steam-boat shall ply on our mighty waters, forget the obligations of our country to the scientific Fulton. Nor, as long as canals and rail-roads shall bind the distant parts of our land together, and scatter through all its extent the comforts, conveniences, and elegancies of life, can we cease to remember, with gratitude, the enlightened mind, which gave the first great impulse to our system of internal improvement. But why should I speak of *individuals*, when we are indebted to *every* improver of science, for each has contributed his portion, to procure for us that present advancement of society, of which we all are conscious, and in which we all rejoice.

To depreciate the benefits of science, it is sometimes said, that a greater number of important and useful discoveries, have been the result of accident, than of intentional and philosophical research. Admitting the assertion in all its latitude, which we might readily dispute, what does it prove, but that trifling circumstances have first suggested the trains of thought, by which philosophical minds have been led to the development of wondrous truths? Where a great discovery has been the result of accident, let it be remarked, that, in almost every case, *the accident has happened to a man of enlarged attainments, and habits of close investigation.* The accidental sight of a suspended lamp, swinging from side to side, was the occasion of Galileo's inventing the pendulum as a measure of time. An apple falling on the head of Newton, gave rise to a train of thought, that issued in the development of that great law of gravitation, which regulates the movements of the material universe. The water overflowing the sides of a bath, when he stepped into it, suggested to Archimedes the mode of determining the specific gravities of different bodies. But the swinging of a lamp, the falling of an apple, the overflowing of a bath, had been witnessed times without number; and yet no accurate chronometer, no cause of the planetary movements, no mode of ascertaining the comparative weights of different bodies, had ever been discovered, until the appearance of these inquirers into nature's operations. Occasions do not produce events—but enlarged minds can sieze upon, and improve occasions; and had there been more of such minds in past ages, there would now have been thousands more of inventions, for securing the comfort and alleviating the woes of man.

Numberless useful inventions have, however, been the offspring of intentional and diligent efforts of scientific men. They have perceived a human want or a human woe, and have applied their powers to the task of examining, whether the varied stores of nature could not furnish some remedy. And if time permitted, we might here notice the fruits of the labors of a Davy, a Rumford, a Rittenhouse, a Watts, a Franklin, and many others, whose benevolent efforts, and fortunate discoveries have conferred lasting benefits upon our race.

The present, too, is an age in which knowledge gives such power as it never before conferred. It is an age of mental communication, of intellectual awakening—and the man who possesses wisdom, can now bring it to bear upon millions of his fellow men. He can put his voice into the press, which like an immense whispering-gallery for the world, will convey the sound of his words to the ends of the earth. No man needs fear, that he may now labor in vain and spend his strength for naught, in treasuring up the elements of intellectual power. There is a voice abroad upon the earth, calling loudly for the exhibition of every species of knowledge. Such are the varied schemes in operation for the advancement of our race, such is the demand for men of varied and extensive attainments, to carry on these mighty movements, and such is the deficiency of qualified laborers, that no man possessed of moral power, can remain long uninvited to exert it in a sufficiently ample sphere. If any of us fed upon knowledge, until his mind increased in size and strength, like the body of the fabled hundred-handed Briareus, he would soon find employment for all his energies.

Before I close, I would briefly canvass one or two of the objections, which are commonly advanced against such a course, as I am now recommending.

Success in life, it is sometimes urged, is often attained without any great acquirements, by exclusive devotedness to one particular employment. If success in life is considered synonymous with the acquisition of money, this objection possesses some force; but, if the amount of our enjoyment and the extent of our usefulness are to be considered, when we are calculating our success in life, the objection is weak; for it requires no proof to convince you, that the man whose knowledge is confined to the details of a single profession or pursuit, contracts his intellect, abridges his pleasures, and limits his usefulness. Besides, so close is the connection between all the sciences, and so strong the mutual light they reflect upon each other, so great the mutual aid they yield to each other, and so numerous the suggestions which the knowledge of one furnishes for the improvement of another, that it holds good, as a general rule, that no man excels in any one, who has not some acquaintance with many others. And the instances which might be adduced as departures from this rule, are scarcely ever so in reality. We can sometimes, indeed, see a man who ranks well in his profession, who yet knows scarcely any thing else—but we do not reflect, how much abler he might have been, even in his own vocation, had he liberalised his mind, by devoting a portion of his time to other attainments. Certain it is, that the greatest lawyers, physicians, and divines have been men of general literature and science.

But, it is again objected, that our condition in the West does not render it important to acquire much learning. In a new country, a habit of activity and some practical knowledge, are of more value, it is said, than the richest stores of science. This is the most prevalent objection, existing among us, against a full and extensive pursuit of knowledge. Let us fairly examine it. It is based upon a truth which we allow, that a practical turn of mind, such as early habits of business produce, is of more value, especially while the elements of society are yet working together and unsettled, than that speculative disposition, which

is usually the result of long continued habits of thought, unaccompanied by action. But surely no man, in commencing life, should permit himself to agitate the question, which of two extreme courses he should choose, when all agree that in the middle path alone, is success to be found. The most useful character, is that of the man who has grafted habits of business, on habits of close and accurate thought—who has gained vast stores of knowledge, and has also acquired the faculty of promptly bringing them to bear on the common concerns of life. No matter what may be the condition of society, this is the character which fits men for eminence and usefulness. This is the character you should aim at acquiring. If you look at the early history of our colonies, when they were all as young as our valley is now, you will find, that the men who wielded their energies and developed their resources, were such as had received an education of the first order. Many of them were sent to the Universities of England, to acquire that knowledge, they afterwards turned to such good account. But, I have another remark to make upon this objection, which will show its utter worthlessness. It supposes, that the condition of our country will continue, for years, to be what it now is. In rowing across a stream a man must take into calculation the force of the current, and how far it will drift him in his course. So, wisdom teaches us to mark, and estimate the flow of events, that, in the voyage of life, we may know how to steer our barks aright. The man, who prepares himself for the condition of society which now exists among us, will, in less than twenty years, be drifted into a condition, far different from that in which he had prepared himself to be useful. Within the last forty years, the population of this valley has increased, from 100,000 to nearly 4,000,000. If it continue thus to increase, in forty years more, while a part of those, who are now preparing for usefulness will be still engaged in active life, it will amount to 28,000,000—about twice the sum of the inhabitants of Great Britian. Even in twenty years more it will amount to about 10,000,000. There will then be contained, in this central basin, nearly as many inhabitants as are now dispersed over all our states. Will any one, then, dream, when such will be the astonishing change in a few years, of preparing himself for usefulness, only by such attainments, as would enable him to secure a creeping mediocrity, in a new, and rough, and thinly peopled country? If any one will foolishly shut his eyes to the future, and plod on in blind and uncalculating stupidity, he must, hereafter, bear the consequences of his folly, in the bitter feelings, which disappointed hopes and abridged usefulness will entail upon him.

The last objection I shall notice, is that urged by some, who have not commenced their literary pursuits, as early in life as many of their companions. While they acknowledge an enlarged course of study to be in general, highly desirable they conceive themselves to be admonished, by their rapidly increasing years, to hurry half prepared into the business of life. If they tarry in preparation, they think their future career will not be long enough to enable them, with all their increased advantages, to compensate for the loss of time incurred in making their attainments. Let such remember, that one man will oftentimes do in a day, what another could not accomplish in a year: and that difference of power depends mainly on difference of training and attainment. The toil of a bungler's lifetime, is not worth a year's labor of "a workman who needeth not to be ashamed." Some men of peculiar minds, have done wonders, in professions for which they were not duly qualified. But it is certainly *presumption, in men of common minds,* to suppose that they can satisfactorily serve God and their fellow men, without those attainments, which others, fully their equals in talent, have acknowledged that *they* found necessary to their success. It should also be remembered, that many of those who, by a coincidence of circumstances, have been hurried, without due preparation, into the active scenes of life, have most deeply lamented their precipitancy, and have regretted the loss of those advantages they once underrated.

There are some circumstances, too, which I may mention, that should greatly abate the regret and despondency of those, who begin their acquaintance with literature and science late in life. Their anxiety to redeem the time they have lost in other pursuits, imparts to them a stimulus in study, which may itself be worth years to them. Their faculties, too, have acquired a vigor, which enables them to advance more rapidly than their younger compeers. They have also accumulated a considerable share of profitable knowledge, from the pursuits in which they have been engaged. And, lastly, it should be to them an encouraging fact, that a large number of the greatest benefactors of mankind have effected their chief amount of good, within a shorter space of time from the commencement of their career, than the time which late beginners, in all human probability, will have to live, from the period of entering on their active duties, until the close of their earthly course. We could multiply instances in proof of this assertion—time will allow us only to exhibit a few. Sir Isaac Newton had completed most of his discoveries, before he reached his twenty-sixth year; and, after his forty-fifth year, he can scarcely be said to have done any thing to gain reputation, or to extend his usefulness. Pascal, the most illustrious, and perhaps the most useful man of his day, terminated his career, before he was forty, and during the latter half of his life, he suffered continually from severe disease. Sir William Jones, prodigious as was his learning, and great as were his labors, died before he was fifty. Zuinglius, the Swiss Reformer, rested from his labors, in his forty-fourth year. Tindall, whom Fox calls England's Apostle, was put to death at the age of thirty-six. This was also the age at which President Davies closed his useful labors. Calvin, before he was twenty five, wrote his Institutes, a work which has had a greater influence on the world than any theological production that has ever appeared. But it is needless to cite instances, when an extensive acquaintance with biography will teach every one, that the time of a man's continuance in his labors, affords no measure of his usefulness, which is always proportioned to his talents, attainments, zeal, and industry.

Let me, then, in conclusion, exhort you not to hurry into the active scenes of life. Qualify yourselves well, for you know not the place you may be called upon to occupy—and, whether, like Henry Martyn, it may be your lot to encounter the ingenuity and learning of Persian philosophers, or, like Oberlin, you may be placed in some retired village, you will find, that, wherever you are, knowledge will give you enjoyment, influence and power to benefit your fellow men. Caius Gracchus retired for ten years, to prepare himself for carrying on those patriotic schemes his brother had commenced, and which had been frustrated by his untimely death. And remember that the experience of generations is embodied in the precept "festina lente."

For the Western Luminary.

Rights of Masters—Duties of Servants.

Some very sensible men have attempted to convince the public that slavery, as it now exists in Kentucky, is injurious to our lasting prosperity; while others have argued that it was contrary to the plainest dictates of free governments, and absolutely at war with the express principles on which our own institutions rest. There is another view which I think has been kept out of sight: it is involved in the answer to this question—*Is hereditary involuntary slavery consistent with the revealed will of God?* On that point I wish to say a word; and I solicit the candid attention of every person who pretends to love the Lord Jesus.

1. It is the command of God—thou shalt love thy neighbor as thyself; and the exposition of this passage, given by the Holy Ghost, shows that every human being is our neighbor. I ask, is obedience to these scriptures consistent with the existing relations between masters and servants?

2. It is written that God hath made of one blood all the families of the earth; and the intimation is most express that those who do not love their kindred after the flesh must needs be destitute of love to God. May I be informed, in what sense is domestic slavery consistent with the law of love?

3. The golden rule requireth us to do unto others as we would wish them to do unto us. Will any man of God show how this is consistent with the practice of slavery?

4. To do justice, saith God, is an indispensable part of undefiled religion. Will some christian explain the nature of that justice, which condemns my children to slavery on account of my misfortunes?

5. To love mercy, the Holy Ghost being judge, is a part of true religion. Wherein consist the tender mercies of negro slavery?

6. To walk humbly before God, is the third ingredient in the character of the servant of God. Is any part of that humble spirit manifested, by degrading, in the rank of social, civil, religious and intellectual being, those who were created in the image of the most high God?

7. It is written, thou shalt not defraud thy neighbor, nor rob him; and the moral law saith thou shalt not steal. I desire to know, if a man has not, according to common sense, a more perfect right to the proceeds of his own labour, than he can have to any thing else on earth? And I should like to be taught the distinction in morals, on account of which, a man is accounted a felon who puts me in terror, and robs me of my money, and yet he who systematically oppresses me, and takes from me all the proceeds of my industry, beyond what barely enables me to serve him, is considered innocent?

8. In relation to marriage, we have the direction that no man shall separate those whom God has joined. And yet many masters violate this law of God; and what in the nature of slavery is there to hinder all masters from violating it in relation to those who have assumed the religious obligations of marriage?

9. The word of God is full of denunciations against adultery, fornication, and such like. Now our laws deny to slaves the civil rights of marriage: the necessary consequence is, a prostitution so universal, that scarcely one family of negro children in twenty, have all the same parents. We will raise a revenue by taxing unmarried persons, said some silly law maker;—you may raise a hundred fold more, it was replied, by selling divorces. What would be the state of the whites, if there were no civil remedy for the violation of moriral rights? And how does the complexion alter the nature of moral duty?

10. The promise is to us and to our children, and the command is, to train them up in the nurture of the Lord. Who violates this command, where the parent is so debased by our own social state that he cannot perform it;—or when we, for gain, or through inexorable necessity even, so remove the child that the performance of the duty is impossible?

11. It is written, thou shalt honour thy father and thy mother. Whence arises the right to interpose between half a million of parents, in this nation, and their offspring, on authority greater than the law of God, from which there lieth no appeal, and over which there existeth no control, which steps between the father and his child, and separates the mother and her suckling, until the day of dread account?

But I need not multiply examples. I do not remember a rule of the divine oracles, regulating our moral duties to each other, that can be performed in all its fulness and spirituality, by a master to his slave. But, says the Presbyterian minister or elder, whose conscience gives him no peace on this subject, how then is it written, servants be obedient to them that are your masters. I admit it is so written; and from hence it is clear that servants are bound, if they would please God, to use great diligence in serving even unkind and harsh masters, with strict fidelity. It is also written, to him that smiteth thee on the one cheek, offer also the other; but does this justify the smiter? It is written, too, him that taketh away thy cloak, forbid not to take thy coat also; but this cannot surely justify the robber? We are commanded rather to submit to injury in certain cases than to seek redress: will any one, from this justify those who oppress us? And so it is, I apprehend, in the case of masters and servants. It is the servant's duty for Christ's sake to obey, and he is so commanded; but the master's duty is not therefore to be forgotten, for it rests on its own appropriate foundation, as I have already tried to point out. Nor hath that duty been left to rest on general principles only, for to masters it is particularly commanded, to give unto their servants that which is just and equal; and how clear and noble is the sentiment on which this precept is immediately founded,—knowing that ye also have a master in heaven! Now, is that which is just, or that which is equal, in any sense an element of negro slavery? Is our behaviour to our slaves, modelled after the thought, that we have ourselves a master, from whom we hope to receive that just and equal measure which we mete out to our servants? Oh! my brethren, it is a fearful thing to pervert the law of God into a gross subservience to our unsanctified passions.

I address myself to those who say they are born of God, and I pray them to give diligent heed to this matter. Is slavery consistent with the revealed will of God? If it is, why need we say any more on the subject; or attempt to hinder God's people from indulgencies which he has graciously provided for them? If it is not,—whence do we get the permission to violate every sensibility of our nature, every rule of justice, and every principle of right, in a manner not less gross in itself, than it is utterly ruinous to mankind? B.

For the Western Luminary.

A Pleasant Visit.

Mr. Skillman:

Sir,—I offer the following for insertion in the Luminary, if it is thought by you worthy of it.

A short time since, business called me into an adjacent county, where I spent a few days with a friend living in the country. During my stay, I received an invitation, with the family of my friend, to dine with a neighbor of theirs—a Mr. D——. We accepted the invitation, and a very *pleasant visit* we had. With the exception of our own party, the company were all members of Mr. D'. family. A son, who had left the paternal roof some years ago, with a view to seek a more lucrative field for his professional labor, and who has since been living in the state of ———, had returned a few days before, on a visit to his pious aged parents, accompanied with his pious and amiable wife, and a child about two years old, "the first pledge of their love."

In noticing this family groupe, I could not but observe with delight, the strong reciprocal manifestation of joy, occasioned by this meeting; and when I found that this aged couple, were, and I suppose long have been, professed followers of the Lord Jesus Christ, and that this son too, had, since he first left home, embraced the Redeemer, truly, I said to myself, you have occasion to rejoice. And, it seemed to be no drawback whatever, that the father and the son belonged to different communions, the former being a Baptist, and the latter a Presbyterian.

The few hours we were together, were not passed in sullen, or morbish silence. There never was a greater mistake than to suppose that true religion imposes a restraint upon the social feelings of our nature. The want of piety may and does often produce this effect, its possession never—or rather, it is certainly not the legitimate offspring of true piety. The truth of this was demonstrated on this occasion—as also the fact that friends can meet, and be cheerful, communicative and happy, without resorting to the bottle, either to excite the feelings, or satisfy the mistaken demands of hospitality.

Our dinner over, and when we were about to depart, it was suggested by one of the company, that we should unite in singing a hymn of praise to that God who gives us all that we have and enjoy—and by another, that it be followed by prayer. When these suggestions were made, I cast my eye round the room, to see what was the *apparent* effect; and so far from discovering even a repelling look, all seemed to partake of the feelings of the venerable head of the family, who responded with a smile, be it so, *with all my heart.*

It is said, and with truth too, that every, even the most common occurrences in life, furnishes something for useful, profitable reflection. One or two things which struck my mind very forcibly on the occasion just spoken of, I hope may not be deemed an unworthy appendage to the foregoing.

It is a period of deep interest to parents, when their children are about to leave them and settle down in life; and it is with painful anxiety they watch the movements and observe the welfare of a beloved son, who from a spirit of enterprise and ambition, may be led far away from his friends and birth place, to cast in his lot among strangers. But what a consolation has the christian parent here, in that promise, "I will be a God to thee and to thy seed." Nor is the promise less comforting to every child, whose heart is at all disposed to recognize God as the moral Governor of the world. He knows and feels the influence of those prayers, which he has so often heard offered up in his behalf, and which still follow him wherever he goes. And what an encouragement to faith and perseverance, when the parent and child, after the lapse of years of absence, meet to mingle their prayers and supplications at a throne of grace.

What must be the reflection of those parents, who send their children out into the world, without ever having commended them to God. Methinks *that day* which is coming to all, will reveal a degree of anguish on this subject, which language is too feeble to express.

A second consideration is, how perfectly easy is it for chrisuans to meet, and e joy each other's society, without having recourse to any unhallowed means, for amusement or entertainment.

Strange as it may seem to some, it is nevertheless true, that the man who feels himself a stranger and a pilgrim in this world, is best qualified to *enjoy this life* himself, and to be useful to his fellow travellers. One reason why christianity is not more admired *by* the world, is that professors do not exhibit enough its true character *in* the world.

True piety humbles a man, in view of himself, but it has nothing in it of which to be ashamed before the world;—nothing, which needs to be masked, either in the concerns of business, or in the social circle. Religion is republican in its principles, and social in its character, and it is always most attractive, when least observed.

Why is it that we find religion, or religious subjects, engross so much more of the conversation of young people now than was formerly the case?—And why is it we see less repugnance of feeling manifested when such topics are introduced?—Is it not because the Bible is more generally read, and the principles it inculcates, better understood?

How clearly in this, is seen the effect of *Sunday Schools,* of Bible and Tract Societies, but more particularly the former, because they operate more directly upon the younger part of society. And I have been often struck with the fact, that the Sunday School cause and its operations, has become a popular theme of conversation, even in the gayer circles of life. Does not this look like the dawning of that happy period when there shall be no occasion for a man to say to his neighbor know the Lord, for that all shall know him, from the least unto the greatest? R.

For the Western Luminary.

Mt. Vernon Temperance Society.

Mr. Skillman:

As the following preamble and constitution are probably as well adapted to the object for which they were designed, as any with which the public have been presented, you are at liberty to give them a place in the Luminary, if you think proper to do so Fredricus.

Amidst the reformations, for which the present age is eminent, there is none possessing higher claims upon the *Politician, Moralist, Philanthropist,* and *Christian,* than that which relates to the use and abuse of Ardent Spirits. The good sense of an enlightened community, as this is, forbids our entering into an elaborate detail of the evils arising from the *excessive* use of them, to say nothing about the vast expense incurred for an article which, in any form, is entirely unnecessary in a state of health,—contributing neither to the nourishment, comfort, nor health of mankind;—seldom, if ever, being of service even in cases of bodily infirmity.

Suffice it to say, that when used to excess [which nine times out of ten follows what is called the moderate use of them] they entirely unfit the subject of such abuse for governing or being governed:—instead of recognizing and acting upon the principles and relations which pertain to the social state, the inebriate is a most formidable disturber of peace and good order, and a pest to society:—he is incapable of doing good, or of receiving good at the hands of the good and benevolent:—in the married state he is the progenitor of family discord, wickedness and poverty; of female wretchedness and tears; of degraded, ignorant, and ragged children; of suicide, and every other form of premature death.

We cannot speak of him as a *Christian:* the great King has eternally barred the doors of his kingdom against him, in the declaration, that no drunkard shall enter into the kingdom of God, [1 Corinthians vi. 10.] His practice not only precludes the possibility of his being a christian, but of becoming one;—he is often in the way of others,—and is generally a dead weight to all with whom he is associated, in their christian exercises, duties, and enjoyments. In short, he is nothing that he should be, and every thing that he should not be:—he is a brutalized and ungovernable hanger-on upon society; is unfitted for any of its uses or duties;—is really and truly a murderer of his wife, often of his children, and sometimes of good citizens of the state;—and by continuing to be such, renders himself a subject of the power of darkness.

From the consideration of all which, we, whose names are hereunto subscribed, believe it to be our duty to do something, nay—every thing in our power, to prevent such crying evils. And as associations have frequently been formed for the promotion of drunkenness, under the specious names of social clubs, &c., and as the progressed deleterious operations are to be checked, and their effects counteracted, only by opposing to them principles of an opposite character; and believing, that in the present case, the associative plan will be most efficient in the accomplishment of the desired object, we agree to form ourselves into a society, and be governed by the following

Constitution.

Article 1. This Society shall be called "The Temperance Society of Mount Vernon;" and any person subscribing this constitution shall become a member of it.

Art. 2. We solemnly promise and agree, that we will not hereafter, while members of this Society, use ardent or distilled liquors, except in cases of disease, and as medicine; that we will not traffic in them or either of them, as articles of luxury or profit:—that we will not furnish any of them for the entertainment of our friends, or of persons in our employ; and that in all suitable ways we will discountenance the use of them, or either of them, in the community.

Art. 3. The officers of the Society shall be, a President, Vice President, Secretary, and five Managers; three of whom shall be a quorum, and may do the business of the society, except the election of officers at the annual meetings, when all the officers of the society shall be elected by a majority of the members present. The President, Vice President, and Secretary, shall be, ex officio, members of the board of Managers; which board shall have power to fill vacancies which may occur between the annual meetings; to perform all the duties usually assigned to such officers; and to report to this society, and the Kentucky State Temperance Society, at each of their annual meetings.

Art. 4. The board of Managers shall strike from the roll the name or names of any person or persons who shall violate this constitution, and report the same to the Secretary, who shall report it to the Society at its next annual meeting.

Art. 5. Any member withdrawing from the society shall give written notice thereof to the Secretary, with his or her reasons for so doing.

Art. 6. The society shall meet annually on the second Saturday in July, and as much oftener as convenient.

Art. 7. This constitution shall not be altered, except at an annual meeting of the Society, and then by a vote of two thirds of the members present.

[Signed by 48 original members, 17 members of other societies, and 37 persons of colour. Total 102.]

Woodford county, Ky. Dec. 1st, 1831.

From the Southern Religious Telegraph.

A Short Commentary.

Matthew 10: 39.—"*He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.*"

About seventeen years ago, the writer of this article was pursuing his studies at the Academy in the town of L—, in the state of Massachusetts. At that time, he almost daily saw Judge W——, then a venerable hoary headed man, more than sixty years of age. He had for many years been Judge of the Court of Probate, and not less eminent for the ability and integrity with which he discharged the duties of that office, than for his humble and consistent department as a professor of religion.—Often was he seen in the religious conference meeting, expressing his views of some proposed passage of scripture, or question of christian duty. A few years since, perhaps not more than four, the temperance cause began to be agitated in that place. Judge W——, now turned of eighty, in the full possession of his intellectual faculties, but beginning to be palsied and infirm in body, so as with some difficulty to hold his pen, at once expressed his approbation of efforts to suppress an evil of such fearful and increasing magnitude.

But says he, "as to myself, I am now an old man—I was a soldier (perhaps an officer) in the revolutionary war:—I have ever since been in the habit of drinking a little every day, and now believe it to be necessary to my health. I hope the cause will prosper, but think that I ought not to join the society."

All were disposed at once to concede to him the privilege of continuing to take his small quantity daily, the remainder of his life, and no one indulged the thought that he would ever abuse it.

But when the active friends of total abstinence began to enlist members to the Society, they found many, who though not nearly as old in years or in the habit of temperate drinking as Judge W—, had yet taken a little, so long as to persuade themselves it was quite indispensible to their health, and were constantly appealing to the case of the good old Judge, who had declined joining the Society. The cause languished—Little could be done, until at length one of the friends of temperance resolved on going to the judge, and stating to him their embarrassment. After hearing his statement, the venerable old man gave him substantially the following reply.

"If that is the fact, sir, I change my course of reasoning. It is true that I am now an old man and do not expect to live much longer. Two or three years' life is a matter of small consequence to me. I will die a martyr to the cause of temperance, rather than live the patron of dram drinkers and tipplers. You may put down my name as a member of the Society, and from this time I drink no more ardent spirits."

At a subsequent annual meeting of the Society, Judge W—— was able to attend, and in an address to the meeting, he stated, that since he had entirely abandoned the use of ardent spirits, he *had nearly recovered from the trembling of his hands; his appetite had been better; he had slept more soundly, and his health had in every respect been improved.*

Practical Application.—Reader, go thou, and do likewise.

[From the Southern Religious Telegraph.]

Revival in Harrisonburg, Va.

The intelligence contained in the following extract from a letter, will be gratifying to those members of our Synod who attended the late meeting, and indeed, to all the friends of the Redeemer, as it furnishes just occasion for thanksgiving and praise to God for the work of the Holy Spirit in the conversion of sinners. The letter is from the Rev. A. W. Kilpatrick, dated,

Harrisonburg, Dec. 5th, 1831.

"We have enjoyed a pleasant and refreshing season for some weeks past in this place. The labors of our brethren at Synod have been evidently accompanied with the blessing of God. Many persons, as well strangers as citizens, it is hoped, have been brought to 'think upon their ways, and turn their feet to the testimonies of the Lord.' Our brother, Rev. A. W. Campbell, remained with us about three weeks after the adjournment of Synod; and nearly every day of that time, was occupied with religious services of one kind or other. We had a three days meeting, which terminated on Sabbath the day before he left, which increased in interest from the commencement to the close. It was a Sabbath day which our Church here will long remember. On the morning of this day twenty-five persons were admitted on examination to the communion of the church; and in the evening at night, the number of persons who manifested concern on the subject of religion, exceeded considerably, any former appearance."

[From the Southern Religious Telegraph. Dec. 16.]

Sailing of Emigrants to Liberia.

The largest reinforcement which ever embarked for Liberia at any one time from our shores, sailed from Norfolk on Friday of last week. More than three hundred persons, besides infants, are now on their way to that land of promise. May they be followed by the prayers of many to One who will yet redeem Africa from bondage—and cause Ethiopia to stretch forth her hands unto God.—This intelligence which will encourage many to give liberally in support of this enterprise, and which invites the free colored people, to follow their brethren to their father-land, is communicated in the following letter, which has been politely furnished for our columns.

Norfolk, December 9th, 1831.

To the Treasurer of the Colonization Society of Virginia.

Dear Sir,

Knowing you feel much interested in every thing relating to the success of the efforts of the American Colonization Society,—you will be pleased to hear that the Ship James Perkins, Capt. Crowell, sailed from here this morning with one of the most valuable cargoes of emigrants that ever left our shores for Liberia.—They are composed of about sixty families and individuals, amounting to upwards of three hundred persons, several of them liberated slaves, exclusive of infants, carrying with them all the trades necessary for the comforts of civilized society;—and with very few exceptions young and efficient. All of them have testimonials of good characters, and their appearance and conduct here justify the recommendations given them.—These people constitute of themselves all the elements for forming a new colony.—They are on board one of the finest ships I have seen for a transport—and her commander, *Seth Crowell,* possesses every qualification necessary for such an expedition.—The ship was towed down to the Roads by a Steam-boat and proceeded immediately to sea this day.—If the Society had the means, another such expedition could be immediately made up.—Indeed no-

thing is wanted to obtain as many as we wish of respectable free people of color to emigrate to Liberia but the funds necessary to bear the expenses of transportation.

Yours, &c. JOHN M'PHAIL.

Note.—Of those free people of color, 274 are from Southampton County, Va.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 4, 1832.

To Patrons and Friends.

In accordance with the long established usage of the conductors of public journals,—a usage which we feel no disposition to aid in abolishing,—we respectfully tender to our friends and patrons the compliments of the season.

Since the publication of our last sheet, another year, with all "its fluctuations and its vast concerns," has completed its full course, and carried along towards "that bourne from whence no traveller returns" the present race of mortals. The sins, the follies, and the deeds of heavenly charity that have occurred in this momentous period, have already undergone the scrutiny of the Great Judge of quick and dead.

In entering upon the threshold of a new year, no emotion so readily suggests itself to the virtuous mind, as gratitude. To such a mind, the recollection of the ten thousand blessings of the past year,—blessings all proceeding from the same benevolent and munificent hand,—is attended with feelings utterly beyond the power of language to portray.

Especially to the citizens of our own highly favored republic, should such a season as this, be hailed with thanksgiving, with feelings of heart-felt gratitude. While unhappy Europe is desolated with war, and famine, and disease of the most awfully terrific and fatal character, peace dwells within our borders, our fruitful land still yields her accustomed increase, and contentment and happiness beam in the countenances of our ten millions of freemen. Does not such unexampled prosperity,—to say nothing of the infinitely richer blessings which are poured so remarkably upon our churches,—call loudly for the gratitude of overflowing hearts?

But amidst our gratitude for this overwhelming tide of blessings and mercies which is flowing in upon us, have we, as a nation, no cause for public humiliation? Would that we could answer the query in the negative. But while we have the barbarities and atrocities of our present domestic slave trade continually in our view, and are continually reminded of our breach of public faith in the cruel treatment the defenceless aborigines of our country are now receiving, we cannot but blush for the sullied glory of our country, her tarnished honors make us feel less proud of the name of American citizen.

But we rejoice in the belief, that measures are now in progress to wipe these foul stains from our national character. We cannot believe that a redeeming spirit does not exist in our enlightened and christian community. Let, then, the friends of humanity and justice be aroused to new and more vigorous efforts; and the present year shall be marked as a proud era on the page of our nation's history.

To Non-paying Subscribers.

We have received a letter from North Middletown, Bourbon county, Ky., informing us of the desire of several of our subscribers in that neighborhood to discontinue our paper. Now, we have not the slightest objection to any one's discontinuing to take the Luminary, who may feel disposed to do so. But we do object, and must continue to object, to such a notice as the one above mentioned, from North Middletown. Our terms are published in every number of our paper. Our subscribers cannot be ignorant of them. And yet, notwithstanding it is reiterated every week, that "*Arrearages must be paid, before the paper can be discontinued*," we here have a list sent us of some five or six subscribers,—most of them in arrears, and one for three years and a half,—signifying their desire to have their papers discontinued, unaccompanied by a single dollar. Is this fair dealing?

To Correspondents.

The Valedictory Address of President Young,—to which we respectfully invite the attention of our readers,—has crowded out of our columns several interesting communications. We hope our correspondents whose pieces are delayed, will not grow impatient.

City Elections.

On Saturday next, a Mayor and twelve Councilmen for the city of Lexington, are to be chosen, by the citizens of this place. Several candidates for the office of Mayor, are before the people.

Prize Essay.

The premium of one hundred dollars offered by the Louisville Lyceum, for the best original Essay on Education, has been awarded to the Rev. B. O. Peers, principal of the Eclectic Institute in this town.

For the Western Luminary.

Brother Skillman;—I am requested to communicate to you for publication a few facts, calculated, it is thought, to afford pleasure to the friends of the Redeemer's Kingdom. In communicating these facts, I rather yield to the judgment of others, than to my own: for I have thought that there is some tendency of late, especially in the West, to make too much of such matters as I am about to state.

Two several visits which I have made during the fall and winter to the counties of Grant and Boone, have resulted in the addition of five new members to the church of Lebanon, besides three who were added by letter. During this period also, we have had the pleasure of receiving eight new members in the Beard church.—And during a communion season which closed on Monday last, I witnessed the addition of eight members by examination to the church of Mount Pleasant, under the pastoral care of Rev. W. H. Forsythe.—All the meetings at which the above additions were made, were meetings which afforded great comfort to the people of God. At all of them it was *felt* that the Lord was present. And there seems to be great reason to hope, that conversions will go on. At Mount Pleasant, also, I had the happiness of witnessing, in the last moments of Mrs. Gray, a sister in our church, the glorious manner in which a christian can triumph over death.

J. C. HARRISON, V. D. M.

Dec. 29th, 1831.

The Imprisoned Missionaries.

The following message (says the New-York Observer) was sent to the Legislature of Georgia by Governor Lumpkin, on the 25th ult. The very appropriate remarks annexed are from the pen of the editor of the Augusta (Geo.) Courier. It must be gratifying to every friend of the union to find sentiments so hostile to the peace of the country, as those expressed by Governor Lumpkin, promptly met and repelled by the conductors of the press, on the very spot where they are promulgated. If American citizens, suffering imprisonment and gross abuse or no crime but merely refusing to obey a law which the highest judicial authorities in the land believe to be unconstitutional, are to be refused the privilege of appeal to the tribunal appointed by the constitution for the redress of their grievances, it becomes the conductors of the press every where to speak promptly and energetically on the subject. If Georgia should be permitted to pursue the course which Governor Lumpkin contemplates, with what contempt would the world regard the boasted rights and liberties of the American people! The real question is, Shall law or base and ferocious passion govern in this country.

"I submit to the General Assembly for its consideration copies of two communications received yesterday, purporting to be signed by Henry Baldwin, Esq. one of the justices of the Supreme Court of the United States, and to be citations to the State of Georgia, to appear in the Supreme Court on the second Monday in January next to show cause before that Tribunal, why two several judgments should not be set aside, which have been lately rendered in the Superior Court of the County of Gwinnett against Samuel A. Worcester and Elizur Butler, for a violation of an existing Law of the State, committed within its jurisdictional limits. Also, a copy of a notice purporting to be signed by Wm. Wirt, and John Sergeant, as counsel for Samuel A. Worcester and Elizur Butler, informing me of an intended application to the Supreme Court, for a hearing on writs of Error filed by those persons.

"The obvious object of the proceedings to which this notice and these citations relate, is to call in question and attempt to overthrow, that essential jurisdiction of the State in criminal cases, which has been vested by our Constitution in the Superior Courts of the several Counties of this State.

"My respect for the Supreme Court of the U. S. as a fundamental department of the Federal Government, induces me to indulge the earnest hope, that no mandate will ever proceed from that court, attempting or intending to control one of the sovereign States of this Union, in the free exercise of its Constitutional, criminal, or civil jurisdiction—"The powers not delegated by the Constitution to the United States, nor prohibited by it to the States, are reserved to the States respectively." Such a control over our criminal jurisdiction, as these proceedings indicate, it is believed, has not been delegated to the United States, and consequently cannot be acquiesced in or submitted to.

"Any attempt to infringe the evident right of a State, to govern the entire population within its territorial limits, and to punish all offences committed against its laws within these limits, (due regard being had to the cases expressly excepted by the Constitution of the United States) would be a usurpation of power, never granted by the States. Such an attempt, whenever made, will challenge the most determined resistance, and if persevered in, will inevitably eventuate in the annihilation of our beloved Union.

"In exercising the duties of that Department of the Government which devolves on me, I will disregard all unconstitutional requisitions of whatever character, or origin they may be, and to the best of my abilities will protect and defend the rights of the State, and use the means afforded me to maintain its Laws and Constitution. Wilson Lumpkin."

Remarks by the editor of the Georgia Courier.

It appears to us scarcely necessary to urge at this time what we have so often repeated heretofore. We now have only time to ask, what impropriety is there what right is compromitted by answering the citations, and appearing like men conscious of these rectitude of our cause, before the tribunal constituted by the country to decide whatever controversies shall "arise under our Constitution and Laws!" If the acts of Congress in relation to the Indian lands within the territory of Georgia are unconstitutional, who is to decide them so! Ourselves, or the Supreme Court! Shall we answer such a question! If the laws of this State, extending its jurisdiction to its utmost boundary, conflict with those of the Union, long passed and long acquiesed in, who shall say which is contrary to the constitution, and of course null and void! Shall we judge for ourselves, and set the rest of the world at defiance, or decently submit the matter to the arbitrament of those, whom the constitution has appointed umpires to save this country from confusion and blood-shed! If we believe the Union has no right to interfere in the execution of those Laws, which the Governor and others *beg the question*, by calling CRIMINAL, why shall we not appear before the Constitutional tribunal and plead to its jurisdiction! If we are right, can we believe that Court will not sustain us! Has it not already done so once, even when we churlishly refused to appear and plead as the present Governor evidently wishes us to do! Such a course is in direct opposition to the principles, which the Legislature recently sanctioned by its unanimous approval. It is rank *Nullification*. Well may the South Carolina politicians say, we understand that doctrine practically well enough—we have the theory yet to learn from them. The essence of Nullification is that it constitutes each state the sole judge of what is right or wrong, and that in its own case too asserting that the Supreme Court has nothing to do in a State's controversies with the General Government, and refusing to submit them for its decision. The Governor says, he will "disregard all unconstitutional requisitions of whatever character or origin they may be." We respectfully ask the Governor who has declared the laws *unconstitutional*, which he is determined to resist "with all the means afforded him!" Who constituted *him* a Judge in these matters? Such an assumption would be an 'usurpation' indeed. We shall see how the Legislature will act in the premises—whether they shall strangely impose on the man they so lately unanimously recommended for re-election, the necessity of enforcing at the point of the bayonet the laws of the *Union* which he has declared shall be preserved; or whether they will not with becoming wisdom make provision for the assertion of our rights, and the ablest defence before the Supreme Tribunal of all the States. As we have so often said, unconstitutional laws are binding on no body; but no body is allowed to disregard them, but at his own peril, until they are constitutionally declared to be null and void. The opposite doctrine loosens all the restraints of law, and by making every man a judge in his own case, not only violates the first principle of social order, but turns Anarchy loose to riot on the peace and happiness of mankind.

From the New-York Observer.

Letter from Dr. Butler.

The following is an extract of a letter from Dr. Butler, missionary among the Cherokees, to his friend in New-York, dated

"Georgia Penitentiary, Nov. 7th, 1831.

"*Dear Sir*—When we were engaged in our youthful sports, in our school-boy days, on the green in N—— M——, little did *you* anticipate being a traveller in South America, being robbed by a band of ruffians, and your life in imminent danger; as little did I anticipate going to the Cherokees, and being taken from my missionary labors and lodged in a penitentiary. But so it is, and perhaps a few years will bring to pass still stranger things than these respecting us. I well remember the last walk I took with you in N—— M—— in my father's pasture, and the place where we chatted on the hill-side—then we made our calculations to be pilgrims and sojourners here below; and how true it is that such we have been and still are. We have no continuing city nor abiding place, and no pass-port to free us from tribulation in this evil world. The language of the Saviour is: 'If they have hated me, they will hate you also; if they have persecuted me, they will persecute you also.' So that the Christian who makes his calculation to pass through this life without troubles, must find himself often disappointed. But, my dear sir, I trust as Christians, we have both found that the trials and difficulties we have met, have been greatly to our advantage. What purifies the saint so much—what lessens the world in his esteem so much—what makes his affections and desires for heaven so much—what makes him think of the Saviour, of prophets, apostles and saints in heaven so much, as the tribulations of life! and the more the Christian has sent him, the more his faith is tried, and the more is his consolation. You will be happy to learn that although Mr. Worcester and myself are confined in prison, with the vile of the earth, our Christian enjoyment is not lessened, but I trust is far increased beyond what it ever was before. And I have no doubt we shall have abundant occasion, the remainder of our lives, for thankfulness to God for his unspeakable kindness to us, whilst confined in this den of thieves and murderers. Here I find God true and faithful to his promises. I do not regret the course I have taken, which brought me to this place. I have endeavored in the whole course to keep a clear conscience, and know not if I were placed in the same circumstances again how my general conduct could be different. Judging from what is past, I shall remain here cheerful and happy, until a kind Providence opens a way for my liberty. As to the time and manner, I am glad I can leave them wholly with God. We have both of us enjoyed health sufficient to labor every day since we came here. I believe we are both entire strangers to despondency. We are by choice separated for the purpose of giving religious instruction to the prisoners. I am in a room with about thirty; about the same number are in a chamber over us. Every evening I read in the Bible, expound it, and address the prisoners, sing and pray; and all who are disposed in the two rooms attend. Mr. W. does the same in his room, in which are about thirty prisoners. On the Sabbath I have a meeting in the forenoon; Mr. W. preaches in his room in the forenoon, and in mine in the afternoon. We hope good will result from the religious instruction given. I hear from home frequently. The school is still in operation, and the business of the farm proceeding as heretofore. We expect in a few days Mrs. Butler and Mrs. Worcester, and Mr. Chamberlain will make us a visit.

The legislature of this State is now in session. Whether they will do any thing for us or not is quite uncertain. We give ourselves but little concern about this; for we have committed our cause to God, and have no doubt he will take care of us, and dispose of us for his glory. If you are disposed to continue your correspondence with a man confined in a penitentiary, I can receive a letter, provided it passes the inspection of the keeper. Yours in Christian bonds,

"Elizur Butler."

CONGRESS.

Monday, Dec. 19.—In the Senate, several petitions were presented. A resolution, among others, was adopted to inquire into the expediency of a new organization of the militia, such as will embrace those only between the ages of 21 and 35.—The Senate proceeded to the election of Officers.—Hon. Walter Lowrie was re-elected Secretary;—M. Bayly, Principal Door-Keeper, and Mr. Shackford, of Missouri, Assistant Door-Keeper. The Rev. Mr. Durbin, of Kentucky, was elected Chaplain. The Senate then spent a short time in executive business.

In the House of Representatives, several petitions were presented; one from the Legislature of Virginia in relation to claims for Revolutionary services, which was referred to a select committee. A petition, containing the following propositions, was ordered to be printed and laid on the table, viz:

1st. That, to all actual subscribers, newspapers and pamphlets, not exceeding one sheet, should pass through the mail free of postage.

2d. That all owners of printing presses and types, and all persons actually working and employed as printers, should be permitted to receive their letters free of postage.

3d. That the two cents at present allowed to postmasters for delivering free letters, be dispensed with.

4th. That, as soon as the national debt shall be paid off, the whole expense of the Post Office Department be defrayed out of the general fund.

5th. The fifth proposition is considered a very important one. It was, that *all* the newspapers within the United States should be permitted to publish the Laws of the United States, and the Advertisements of the Post Office Department, and that each should receive one hundred dollars per annum for such publication.

The Committee of Claims reported 38 private bills which were read twice. The Committee on the District of Columbia reported adverse to the petition of citizens of Pennsylvania, praying for the abolition of Slavery in that District.

SUMMARY.

Deaths in New-York.—The number of deaths in this city in the week ending Dec. 3d. was 187; a number very unusual for this season of the year, and seldom equalled in the most sickly portion of the year. The greatest number in any one week during the last five years, was 204. The average number through the year is about 100. If we inquire for the cause of this uncommon mortality, it is to be found in the prevailing Influenza. For though not a formidable disease in itself, it proves fatal in a great many cases where the constitution has been previously shattered, and will no doubt sow the seeds of consumption in hundreds of others. On looking at the Inspector's returns, we find that an unusual portion of the deaths during the week were occasioned by diseases of the lungs, only eleven are put down to the credit of Influenza; but then there are forty three by consumption, seventeen by inflamation of the lungs, thirteen by croup, and others by different disease, generated or aggravated by Influenza, sufficient to swell the number to 100.—*Jour. of Commerce.*

Death by Intemperance.—Among the deaths last week in this city, we notice *four* by intemperance: and it should be observed that the partiality of friends and the charity of physicians prevent the announcement of this *disease* as the cause of death, except in cases of flagrant and notorious character.—*Ib.*

Five persons, found in a state of intoxication and of freezing, were picked up last week in different parts of the city, and conveyed to the watch-house. A sorry comment on temperate drinking!—*Whig.*

Fuel.—The price of fuel is enormous, and rapidly increasing. Anthracite coal is this week selling at $16 the ton; hickory wood $4,50 a load, equal to $13,-50 a cord; oak, $3,75, equal to 11,25 a cord.—*New-York Baptist Repository.*

Petitions it is said, are pouring into the Legislature of Virginia, praying for an amendment of the National Constitution by which Congress shall be invested with the power of appropriating money to purchase and liberate slaves, and transport them and free persons of color to Africa. Other petitions, without invoking the aid of the general government, concur in the same general object.

A bill has been introduced into the Legislature of North Carolina, to raise a fund for the removal of free persons of color to Liberia, proposing to lay a tax of ten cents for that purpose on every black poll in the State.

The Ladies who recently held the Fair in Charleston, S. C. have remitted $1200 to the Theological Seminary at Columbia, as the proceeds of that exhibition.

From an official report it appears that the present number of elementary schools in France is 30,796, of which 29,618 are Catholics, 904 Protestants, and 62 Jewish. The aggregate number of children instructed is stated to be 1,372,296 in winter, and 681,005 in summer.

The Augustata (Geo.) Courier says: "It is thought the Senate will arrest the bill which has passed the House for the immediate survey and occupation of the Cherokee lands in this state."

Preparations are made on the Baltimore Rail Road, to introduce wood into the city at the rate of 200 cords per day.

Loss of Life in Bristol.—The London Times of November 2, speaking of the riots in Bristol, says: "Between 400 and 500 of the rioters are calculated (though on no certain data) to have been cut down by the military, or to have otherwise perished. Many of the misguided populace owe their melancholy fate to the state of intoxication into which they had thrown themselves by robbing the cellars of the mansion-house, and plundering spirit shops. A considerable number of them suffered the just retribution of their crimes, by being burnt in the fires which they themselves had kindled, or buried in the ruins of the buildings which they had pulled down.

EGYPT.—*The Cholera* made its appearance at Grand Cairo, (Egypt) on the 15th of September, and at Alexandria on the 21st, where it has since been making great ravages as well as at Cosseir and Suez. *Oct.* 29.—All Egypt is infected with the Cholera Morbus, which is more destructive in the principal towns than ever the plague had been. From 600 to 800 persons died daily in Cairo. The Sardinian and Austrian Vice Consuls at Cairo, and the Spanish Consul at Alexandria, have fallen victims to the disease. The Viceroy and his faithful minister Boghos, are on board an Egyptian frigate. Extreme consternation prevails; every body flies by sea, or on the Nile, or into the desert, to seek refuge. The towns are deserted; the disorder is so fatal that the physicians fearing to encounter it, have left Egypt; the French Physicians alone remain at their post. There is no longer any government; the sanatory measures ordered by the Consuls of different nations, constitute the Police, which is obeyed. All trade has ceased; many ships have sailed in ballast; others without completing their cargo.

In France, the government have resolved to create a sufficient number of Peers to carry through the upper Chamber, the Bill which has passed the Chamber of Deputies, abolishing an hereditary peerage.

The Belgian Chamber of Representatives have accepted the terms proposed by the Conference of the great powers in London. When the law was submitted to the vote, ninety-nine Deputies were present, of whom fifty-nine voted for, and thirty-eight against the measure, giving a majority of twenty-one. Two of the members who were present abstained from voting either way. No doubt the Senate will accede. The King of Holland having hesitated on his part, a British fleet had been ordered to the Dutch coast, but timely concessions rendered hostile operations by them unnessary.—*N. Y. Obs.*

Jackson Electors for Kentucky.

The Jackson Convention at Frankfort, nominated the following gentlemen Electors of President and Vice President:—Thompson Ward, Tandy Allen, Francis F. Jackson, William O. Butler, John Brice, Reuben Munday, William B. Booker, Elias Barbee, James Guthrie, T. S Slaughter, John C Ray, Matthew Lyon, John Griffin, Charles Henderson.

OBITUARY.

For the Western Luminary.

DIED,—In Falmouth, Pendleton county, Ky. on the 15th inst., after a few days' illness, Mrs. Harriet C. Payne, consort of Duvall Payne, in the 19th year of her age. She was one of Heaven's favored children, that is, she had a pious father to train her tender mind in "the way it should go," and about the age of 16, she came out on the Lord's side. She was a devoted wife, a tender and affectionate mother. She left an infant, 7 months old, and her companion to mourn her irreparable loss.—But they need not mourn as those who have no hope; for she sleeps with Jesus. She bore her illness with unexampled fortitude; she was heard to complain only of being tired in consequence of shortness of breath. When her situation was made known to her, she was not the least alarmed; but said, "the Lord's will be done; for he knows what is best,"—and would often say "how thankful we should be for the goodness of God." She exhorted her friends and relations to love the Lord, and not to be ashamed to own him in this world. The morning before she died, she asked her sister, who was by her bed side, what made her Pa and Mr. Payne stay so much about the room; I am not dying—I feel in no pain—this can't be death that is working on me. She gave her infant to her eldest sister, and requested that she should raise it for her. In all her manner, that child-like spirit was manifest to all that is so desirable in the child of God. Many other interesting facts might be stated; but not to be tedious, suffice it to say, she fell asleep in the arms of Jesus, without a struggle.

Died,—In Madison county, Ky., on the 27th of December last, Mr. Archibald Curle, aged 73 years.

[We regret that the obituary notice of Mr. Curle arrived too late for this week's paper. It shall be inserted next week.—*Ed. t. Lum.*]

—— In this City, on Thursday morning last, Mary Louisa, infant daughter of Mr. John P. Eblin, aged ten months and eleven days.

—— In Shelbyville, on the 30th ult. Mrs. Lucretia Stivers, wife of Mr. John Stivers, after a protracted illness.

TEMPERANCE MEETING.

There will be a meeting of the Fayette County Temperance Society, in the M'Chord Church, on Friday night next, at half past 6 o'clock. January 2d, 1832.

CAIN.

THE citizens of Lexington are respectfully informed, that the celebrated PAINTING of *CAIN meditating the murder of his brother Abel*, (by DAVID, who was the favorite artist of the discriminating Napoleon,) will be exhibited for a short time, in Mr. POSTLETHWAITE'S *Hall Room*, (opening on Monday.)

This splendid Painting has been universally pronounced of the very first order—the magical talents of its author have been most happily displayed. He has disdained all adventitious circumstances and accessaries, and embodied the whole of his subject in the astonishing figure of *Cain, his wife and Children.*

☞Open at 9 A. M. until dark; and will be brilliantly illuminated three evenings in the week, viz: Mondays, Thursdays and Fridays.

Admittance 25 cents; Children half price. Season tickets 50 cents December 30, 1831.—27-tf.

To be Rented,

A VALUABLE FARM with good buildings on it; also a good BLACKSMITH, and several other hands. Enquire of JAMES E. DAVIS.

December 28, 1831—26-2w

Bagging Weavers' Brushes.

20 DOZEN pair of bagging weavers' brushes of a superior quality, for sale by the subscriber. With a general assortment of brushes at his BRUSH MANUFACTORY,—which is removed seven doors above the Court House, on Main Street.

☞CASH.☜

The highest price will be given for clean combed scalded *Hog's Bristles.* JNO. LOCKWOOD.

Lex. Dec. 21, 831. 25-6t.

ECLECTIC INSTITUTE.

THE NEXT SESSION in this institution will commence on *Monday, the 2nd January*, and its founder is happy in being able to call the attention of the public to it, under a considerably extended form. Its buildings are completed, furnishing accommodations equal to those afforded by a three story building a hundred feet long. A Gymnasium is erecting. The *Apparatus* and *Library* have been much increased, and the important principle of the subdivision of of labour will be more extensively applied. Instruction in the *Dead Languages* will have the exclusive attention of one teacher, *Mathematics* of another, the *Natural Sciences* of another, *French* of another, &c. employing in all a *regular Faculty* of eight persons.

TERMS.

Boarding in the family of the Principal, together with Tuition, per session,	$80 00
Tuition "	20 00
Use of Library, Museum, Apparatus, &c.	5 00

An additional charge of $10 per session, will be made for instruction in French, which will be taught by a *French gentleman*, who has had many years experience in the business.

Payment of all fees will be required semiannually in advance, and no person shall be admitted into the institution, until this regulation shall have been complied with.

Lexington, Dec. 23, 1831—26-6t.

ECLECTIC INSTITUTE.

COMMON SCHOOL.

FOR the purpose of accommodating those persons who wish to obtain for their sons only the ordinary English Education, a *Common School* will be connected with this Institution, (to commence the 1st January,) in which will be taught.

Reading, Writing Arithmetic per quarter.	$6 00
English Grammer, Geography, History, &c. per quarter,	$7 50

Election of City Officers.

IN pursuance of the provisions of an act passed at the present session of the Legislature of Kentucky, incorporating the City of Lexington, *AN ELECTION* will be held at the Court House, in Lexington on Saturday the 7th of January next, for a Mayor and twelve Councilmen, for said city for the ensuing year.

The polls will be opened at 9 o'clock, A. M.

H. I. BODLEY,
Clk. B'd. Trustees Lex'n.

Lexington, Dec. 21, 1831. 25-3w.

HATS! HATS!!

THE subscriber presents his grateful acknowledgments to the citizens of Lexington and its vicinity, and the public generally, for the very liberal encouragement he has heretofore received, and informs them that he still continues to keep on hand a constant supply of *HATS* of good quality, and at prices varying from $1 75 to $8 00. Hats made to order on the shortest notice. He also has on hand for sale at his stand, a few doors south of the Post-Office, a well assorted lot of

Fancy Jewellery,

Such as *Breast Pins, Finger-Rings, Ear-Rings, Shirt-Buttons, &c. &c.* Also a constant supply of

BRAZILIAN COMBS,

Of various sizes and patterns, and a great many other fancy articles. Combs repaired on short notice and in the best manner, and the highest price given for old shell.

☞A constant supply of Essences of Peppermint, Cinnamon, Burgamot, Lemon, Lavender, Cloves, &c, &c. for sale as above. J. C. CURLE.

Lexington, Dec. 7th, 1831. 23-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

MACHINE CARDS.

A Superior quality of Eastern *Machine Cards, Filleting, Comb Plate, &c.* kept constantly on hand by the Subscribers: Any orders left for any particular description of *Cards* can be filled at a short notice. We have also on hand a large stock of

Jack's Superior *Patent Balances.*
Printing Ink, of best quality.
Looking Glass Plates, large and small.
Mahogany, Satin and Rose wood Veneers.
Bagging Eyes, very low.

For sale low for Cash, by

STEPHENS, WINSLOW & STEPHENS,
Main Street, Lexington.

November 2nd, 1831. 18-3m.

POETRY.

[From the Christian Watchman.]

"Are you Jesus Christ's Man?"

"Are you Jesus Christ's Man?—Give us a writing that tells about Jesus Christ."—*Letter of Dr. Judson.*

There is a cry in Burmah, and a rush
Of thousand footsteps, from the distant bound
Of watery Siam, and the rich Cathay.
From the far northern frontier, pilgrims meet
The central dwellers of the forest shades,
And on they press together.—Eager hope
Sits in their eye, and on their lips the warmth
Of strong request.—Is it for bread they seek?
Like the dense multitude that fainting hung
Upon the Savior's lips, till the third day
Past by, and left them hungering?—
Not for food
Or raiment ask they.—Simply girding on
The scanty garment o'er the weary limb,
They pass unmark'd the lofty domes of wealth,
Inquiring for a stranger.
There he stands,—
The mark of foreign climes is on his brow,—
He hath no power,—no costly gifts to deal
Among the people.—and his lore, perchance,
The earth-bow'd worlding with his scales of gold
Accounteth folly.—
—Yet to him is rais'd
Each straining eye-ball—"*Tell us of the* CHRIST!"
And like the far-off murmur of the sea
Lash'd on by tempests, swells their blended tone,—
"*Sir! we would hear of* CHRIST,—*would have a scroll
Bearing his name.*"
And there that teacher stood
Far from his native land,—amid the graves
Of his fair infants,—near the "hopai-tree"
Shadowing the ashes of the form he lov'd
More than his life;—yes—there he stood *alone*,
And with a simple, saint-like eloquence,
Spake his Redeemer's words. Forgot was all,—
Home, boyhood, Christian fellowship, the tone
Of his lost babes,—his partner's dying strife,—
Chains,—perils.—Burman dungeons,—*all forgot*,—
Save the deep danger of the heathen's soul,
And God's salvation.
And methought, that Earth
In all the vaunts of majesty,—or tricks
With silk and purple and the baubled pride
Of throne and sceptre, or the blood-red pomp
Of the stern hero, had not aught to boast
So truly great,—so touching, so sublime,—
As that lone Missionary,—shaking off
All links, and films, and trappings of the world,
And in his chasten'd nakedness of soul
Rising to bear the embassy of Heaven.

L. H. S.

MISCELLANEOUS.

City of London.

Letter to the Editor of the Southern Religious Telegraph, dated London, June, 1831.

What a city is London! From the top of St. Paul's, an elevation of 414 feet, I have endeavored to estimate its extent. Imagine yourself on the pinnacle of your highest edifice. Survey an area of ten miles square, and, excepting the river that passes through it, crossed by numerous bridges, and covered with vessels of every description; let your city overspread the whole, that is London. Suppose next that you have the whole population of Virginia and North Carolina, or of the two Carolinas and Georgia assembled, and residing in that one city.—That is the population of London. It is a congregated world. Men of all nations, of all languages, of all religions, of all trades and pursuits, in every class of society, and of all descriptions of character are here assembled. Every department of business and of pleasure is occupied. Every conceivable mode of acquiring or of spending property; of redeeming or of wasting time; of doing good or ill, is here exemplified. We have seen the King, and we have seen the beggar. The Man of stars and robes in the house of Lords, and the creature of crusts and rags in the street, and at each extreme perhaps, and certainly among intermediate grades, we might find all that is excellent and all that is base, the most exalted virtue, and the blackest depravity.—They are all here. The stages and steam-boats are ever emptying into this great receptacle the precious and the vile of the whole kingdom. Indeed all kingdoms bring their glory, and their abominations, into this mammoth metropolis, for she sittith a queen among the nations.

Of the preceding generation a few hoary relics will of course be found lingering among the junior race, like aged oaks amiost a forest of younger growth. Among the most interesting of these survivors you would consider the Rev. Rowland Hill, and the Rev. George Burder. With the latter, particularly, through his Village Sermons, American christians have been long acquainted. Mr. Hill and his chapel belong nominally to the Established church, actually he is uncontrolled, perhaps uncontrollable, by the Bishop of London. His chapel is supplied several months in the year by some of the more eminent Independents, as Mr. Jay of Bath, whom I had the pleasure of hearing, Mr. James of Birmingham, Dr. Raffles of Liverpool, and others. His curate reads the church service, after which the dissenting brother comes in, and continues the worship by a hymn, a prayer, and the sermon, as in a dissenting chapel.

In representing Mr. Hill as uncontrollable, I only allude to the eccentricity of his mind, and to the decidedly evangelical character of his sentiments. A friend in illustration of his religious character, observed that a gentleman introduced, and as he thought recommended, a young acquaintance to Mr. Hill, by remarking that he was "*born* a churchman." "Born a churchman," said he, "What good will it do him to be born a churchman? *Is he born again?*"

Mr. Burder, like his brother Hill, is an octogenarian, and is now entirely blind. By the aid of an amanuensis he still pursues his studies, and preaches once a week, leaving the most of his pastoral duties to a colleague. He is happy in leaving the ministerial mantle upon two of his sons, the Rev. Dr. Henry Foster Burder of Hackney, some of whose publications have been much read in America, and the Rev. Mr. Burder, near Cheltenham.—They are all Independents.

With Dr. John Pye Smith, now about 60, you are also acquainted. As a theological writer he stands among "the first three." His congregation at Homerton is small, but it was particularly interesting to hear from him the truth, as it is in Jesus, in a chapel dedicated to Unitarianism. Dr. Smith's immediate predecessor, but one, was Dr. Belsham; and Dr. Belsham's predecessor, for several years, was Dr. Priestly, who here delivered his farewell sermon, when departing for America. The chapel was sold, some years since, by the Unitarian congregation to its present possessors.

Dr. Payson's Advice to a Young Student.

"My Dear Brother—I am very sorry to learn that your health is not better, but rather worse, than when I was at R———. Should it not have improved before this, I beg you will attend to it without delay; attend to it *as your first and chief duty*, for such be assured it is. 'A merciful man is merciful to his beast;' and you must be merciful to your beast, or, as Mr. M. would say, to your 'animal.' Remember it is your Master's property; and he will no more thank you for driving it to death, than an earthly master would thank a servant for riding a valuable horse to death, under pretence of zeal for his interest. The truth is, I am afraid Satan has jumped on to the saddle, and when he is there, in the guise of angel of light, he whips and spurs at a most unmerciful rate, as every joint in my poor broken winded animal can testify, from woful experience. He has temptations for the conscience, as Mr. Newton observes; and when other temptations fail, he makes great use of them. Many a poor creature he has ridden to death by using his conscience as the spur; and you must not be ignorant, of his devices.—Remember Mr. Brainerd's remark, that diversions, rightly managed, increased rather than diminished his spirituality. I now feel that I am never serving our Master more acceptably, than when, for his sake, I am using means to preserve my health and lengthen my life; and you must feel in a similar manner, if you mean to do him much service in the world. He knows what you would do for him if you could. He knows that your spirit is willing, but your flesh is weak. Do not think less favorably than you would of a judicious, affectionate father. Do not think that he requires your labor when such a father would enjoin rest or relaxation. Ride, then, or go a fishing, or employ yourself in any way which will exercise the body gently without wearing the mind. Above all, make trial of the shower bath. You can easily fix up something which will answer the purpose. Try it, first, about ten o'clock in the morning, when the weather is warm; and if you feel a glow after it, it does you good; but if it occasions chilliness, you must rather try a warm bath. My dear brother, do attend immediately to these hints, for much depends upon it."

From Diamond's Principles of Morality.

If you hear a politician expatiating upon the good tendency of a measure, he tells you how greatly it will promote the interests of commerce, or how it will enrich a colony, or how it will propitiate a powerful party, or how it will injure a nation whom he dreads; but you hear probably not one word of inquiry whether it will corrupt the character of those who execute the measure; or whether it will introduce vices into the colony, or whether it will present new temptations to the virtues of the public. And yet these considerations are perhaps by far the most important in the view even of enlightened expediency; for it is a desperate game to endeavor to benefit a people by means which may diminish their virtue. Even such a politician would probably assent to the unapplied proposition, "the virtue of a people is the best security for their welfare." It is the same in private life. You hear a parent who proposes to change his place of residence, or to engage in a new profession or pursuit, discussing the comparative conveniences of the proposed situation, the prospect of profit in the new profession, the pleasures which will result from the new pursuit: but you hear probably not one word of inquiry, whether the change of residence will deprive his family of virtuous and beneficial society which will not be replaced,—whether the contemplated profession will not tempt his own virtue or diminish his usefulness—or whether his children will not be exposed to circumstances that will probably taint the purity of their minds. And yet this parent will acknowledge in general terms, that "nothing can compensate for the loss of religious and moral character."—Such persons surely make very inaccurate computations of expediency.

As to the actual conduct of political affairs, men frequently legislate as if there was no such thing as religion or morality in the world; or as if, at any rate, religion and morality had no concern with affairs of state.

The Troubled Minister.

"It pains me to the heart," said a pious clergyman lately; "it pains me to the heart!"

The temperance reformation was the topic.—No wonder the good man was pained. He had members in his church who *would* drink. He had officers in his church who *would* sell.—Strong drink had given him many cases of discipline. His faultering lips had more than once pronounced the dread sentence of excommunication, for the use of strong drink.—Among the most gifted and wealthy of his flock were several candidates for a similar distinction. No wonder the good man was pained.

But was it this that pained him? Listen:

"It pains me to the heart," said he, "that this question of refusing admission to the venders and consumers of strong drink, should be brought before the churches. The temperance cause is going on very well, already. Let this question rest, and in ten years *public sentiment* will settle it for us. It will then be disreputable for any one to sell or use strong drink, and we shall need no rule in the churches."

"*Ten years!*" Think again, good minister! How many of your flock do you think will fill drunkards' graves before that time? How many more will have become confirmed in moderate tippling? Ten years will seal the fate of half the generation. Man of God! who commissioned thee to slay all these? "*To day*" is God's time! Who told thee of to morrow? Dost thou preach to thy people that they repent to morrow? What wouldst thou say, if, after thine own example, thy hearers should plead for a delay of *ten years?* Man of God! thou hast a work to do! Do it with thy might, and dream not of to-morrow.—*Genius of Temperance.*

A Good Day's Work. A temperance man in his town, not long since, believing that doing consisted in *acting*, started from home on a "rainy day," after breakfast, and returned in the evening, with about 60 new subscribers to the doctrine of "total abstinence—*Warsaw (N. York) Sentinel.*

The Black Ewe. Some time ago, as a gentleman was passing over one of the extensive downs in the west of England, about mid-day, where a large flock of sheep were feeding, and observing the shepherd sitting by the road side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect:—"Well, shepherd, you look cheerful and contented, and I dare say have few cares to vex you. I, who am a man of pretty large property, cannot but look on such men as you with a kind of envy." "Why, sir," replied the shepherd, "'tis true I have not troubles like yours; and I could do well enough, was it not for that black ewe that you see yonder amongst my flock. I have often begged my master to kill or sell her: but he won't, though she is the plague of my life; for no sooner do I set down to look at my book, or take up my wallet to get my dinner, but away she sets off over the down, and the rest follow her; so that I have many a weary step after them: There you see, she's off, and they are all after her!" "Ah, friend, said the gentleman to the shepherd before he started "I see every man hath a black ewe in his flock to plague him, as well as me!" The reader can make the application.—*Pleasing Expositor.*

Cork Collar Jackets.

On Monday last, at noon, an exhibition took place in the river, to show the utility of the cork collar jackets. A small canoe was towed from the floating bath to the north end of the Prince's Pier, when the tide was coming in very strong. In this canoe, four gentlemen, accoutred with the cork jackets took their places, with the intent to upset it; their weight was such, however, that they sunk the canoe, which answered the purpose quite as well. The four gentlemen then drifted with the tide, with their shoulders high out of the water, and without making the slightest exertion. They wore dresses under their jackets, and one carried an umbrella over his head, which he held aloft, with both arms out of the water. Another of the party, Mr. Edwards, very whimsically dressed like an old woman, clung to the bottom of the canoe, making a most ludicrous lamentation. After thus amusing the spectators for awhile, he quitted the wreck, and floated down with the party, playing the bugle occasionally during the trip. It was at first intended to quit the water on arriving at the floating bath, but the party seemed so much pleased with their expedition, and so much at their ease, that they floated on, exhibiting all manner of gambols, until they passed by the new baths, thus having drifted in succession past many thousands of spectators, who lined the whole length of the Prince's Pier, George's Pier, and every place where there was any chance of getting a peep at the aquatic expedition. It is thought that there must have been from 12,000 to 15,000 persons present.—*Liverpool Advertiser.*

A MOST VALUABLE
EAST INDIA MEDICINE,
For the cure of Rheumatism, &c.

Dear Sir—Agreeably to your request I have with difficulty procured and now send you by the ship Jasan, Capt Robertson, a few pounds of the Poladelphia, or what generally goes by the name of India Extract, a medicine universally esteemed among the people of India for the cure of Rheumatism. Was I to inform you of the very great number of people who are daily relieved and cured by this valuable remedy, it would require more paper than I am able to purchase, and more time than I am able to bestow. Indeed the effect of this medicine is so immediate, that in RHEUMATISM you would in some cases suppose it acted almost like a charm in removing that painful disease. The usual mode of taking it is in the form of pills. I shall use all my endeavors to send you a constant supply J. B.

Dr. Jennings of Edinburg, speaking of these pills, says—I have used them in my practice as well as in the hospitals, and find them to be a most valuable remedy in cases of Rheumatism, and well calculated to do much good. I therefore recommend them to general use; being confident in my opinion, as well as that of others, no one will be disappointed who may have occasion to use this valuable medicine

Dr. Clarke of New-York, in a letter to the agent of the proprietor, concludes by saying, "Every class of people will find in the India Extract a cheap and valuable remedy for the Rheumatism. I have generally found from one to two boxes produced a cure. ASA CLARK, M. D.

Since the proprietor has received the above medicine, wishing that the poor should benefit by it as well as the rich he has put it up in boxes made for the purpose, with directions round each box containing 50 pills, and has appointed Dr. Robert Harris, jun. of Philadelphia, the only agent in the United States to dispose of the same, with full power to appoint agents where he may think proper F. BEDWELL.

From Wm. Ruff, Esq. Keeper of the New Prison, Philadelphia.

Dear Sir: I was about a year and a half dreadfully afflicted with Rheumatism, which deprived me of the use of my limbs—my pains were so great that it would be impossible for me to give a description of them; they were better felt than described. I had neither rest nor sleep day or night. Thus situated, a box of the Poladelphis or India Extract pills was procured, with the consent of my physician, and taken according to the direction, with very singular success. A few doses gave wonderful relief. My pains began to leave me; I had refreshing sleep during the night and rested well during the day; the medicine was continued, and in a short time I got perfectly well. WM. RUFF.

From the late Honorable De Witt Clinton, Governor of the State of New York.

Dear Sir: A female and relative to my family, who has resided with me for many years, and been long afflicted with racking pains, sometimes in one joint and sometimes in another, but most frequently in the wrists, shoulders, knees and ankles, and sometimes in the breast, frequently shifting from one to another, each day bringing with it a additional weight of misery, depriving her of rest, day and night, attended with loss of appetite, lowness of spirits, &c. which her physician termed obstinate rheumatism, without being able to give the least relief. Under these circumstances, we were determined to try the Poladelphis, or India Extract, the effects of which exceeded the most sanguine expectations; before she used the box her pains in a great measure left her, her appetite returned, and by using three boxes according to the directions, she is, under the smiles of Divine Providence, restored to her usual state of good health. This being a remarkable cure under the most distressing circumstances, plainly proves the great importance of that most valuable medicine. Since the above cure has been performed, my physician informed me, he had himself recommended it and used it in many obstinate chronic rheumatic affections, with the happiest effects. I therefore can, with confidence, recommend it to all who are laboring under the rheumatism in every state of the disease.

DE WITT CLINTON.

For sale at TILFORD & ANDERSON'S Store, Main-Street, Lexington, Ky.

December 14th, 1831. 24-tf.

TEMPERANCE TAVERN.

For the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

TEMPERANCE TAVERN.
MRS. E. DAVENPORT,

Respectfully tenders her thanks to the public for the patronage she has received, and wishes to inform them that her splendid Brick-building, on Main-street, in Danville, is still kept open as a house of entertainment, where every accommodation, to render travellers and visiters comfortable, may be had.

No spirituous liquors are hereafter to be retailed or kept in her house. Danville, Oct. 22, 1831.

NEW GOODS.

The subscriber is now receiving and opening a large assortment of

FASHIONABLE GOODS,

Selected with care for this market from the latest arrivals at the Eastern Cities. Among the articles received are—

Super black, blue, brown, olive, drab and grey mixed *Cloths and Cassimeres;*
Super light and dark grey mixed *Satinets;*
Do. blue and blue mixed do;
Premium grey and gold mixed do;
Revolution mixed and Clay premium do;
Flannels, Blankets and Baizes, assorted;
Ratinets and Bombazets, do;
Extra super black, brown, green, plumb and fawn 6-4 French Merino Cloths;
Black, blue, brown, green, scarlet, plumb, crimson and other colored Circassian and English Merino Cloths;
Black, brown, green and lead colored Norwich Crapes and Lustres;
Black and blue-black Italian Lustring;
Black Gros de Swiss figured, changeable, and a great variety of other *Silks;*
Black, white and other coloured Satins;
A large assortment of Prints and Calicoes;
An extensive assortment of Domestic Cottons, Tickings, &c. &c. &c.
Jaconet, Cambric, Swiss and Book Muslins;
Wide and narrow white and black Bobbinet Lace and Bobbinet Veils;
An elegant assortment of Merino Scarfs and Shawls;
A great variety of Merino, Barege, Cashmere and other Handkerchiefs;
A great variety of Silk and Valencia Vestings;
An elegant assortment of fashionable Riboous;
A large assortment of Gentlemen's and Boy's Sea Otter, South Sea Otter, South Sea Seal, and other Seal-skin Opera and Round Topped *CAPS;*
Men's and Boys' Cloth Opera do.
Do. do. Fur Hats;
Misses' and Children's Chincilla, Sea Otter and Fancy Caps;
Ladies' and Misses' fine Straw and Open work Dunstable Bonnets;
2,500 pairs Ladies' Men's Boy's & Children's SHOES and BOOTS of all descriptions;
A constant supply of Philadelphia Calf Skins;

A GENERAL ASSORTMENT OF
Hardware & Cutlery;
Queensware, Glassware and China.
ALSO—A VERY GENERAL ASSORTMENT OF
GROCERIES.

His stand being an eligible one, in the neighborhood of the "*Cheap Store opposite the Court-house Door,*" and contiguous to the house that has "*Merchandize bought principally at the New-York Auctions, which will enable them, as usual, to sell good bargains:*" Likewise between where they have "*Great Attractions,*" and where they have '*An endless Variety:*" Being thus situated in the centre of business, and determined not to be undersold, he believes he must receive a part of the public patronage, and "*modestly*" invites purchasers to give him a call.

JOSEPH H. HERVEY.

Lexington, Nov. 2, 1831. 18-tf.

SADDLES & SADDLERY
Of almost all Descriptions.

The Subscriber respectfully returns his thanks to the public for the very liberal patronage he has received from them for the last five years, and now takes pleasure to inform them of his determination in conducting business in future. Believing, as he does, that the times loudly call for business to be done on a systematic plan, that is to say, on a regular profit, and that profit to be found out from the cost of the article manufactured—a manner of doing business that has not been offered to the public in his line before. He has employed, in addition to his former hands, a first rate journeyman by the year, and he having been employed in that way, will not feel disposed to slight his work as job workmen are apt to do when employed for short periods—he served his time with Mr. P. Hedenberg in this place. The subscriber therefore pledges, himself that his work shall be done well and sold very low. Such saddles as he and others now sell for $20 shall be sold for $16, and other saddles in proportion. He will keep on hand a supply of

MIXER'S PATENT SPRING SADDLES.

He solicits a call from all who feel disposed to save 25 per cent. in laying out money in his line and get as good articles. Linsey, Janes, Tow Cloth, and many other articles in trade will be taken the same as cash. I continue at my well known stand, corner of Main and Limestone streets, opposite Postlethwait's Inn.

J. B. JOHNSON.

Lexington, Nov. 20, 1831.—21-tf.

DR. D. J. AYRES,

Having united with **DR. J. TODD,** *late of Fayette County,* in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

Thomas Q. Roberts, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.

August, 1831.

SIGN PAINTING,

AT THE SHORTEST NOTICE, IN THE NEATEST MANNER, AND ON MODERATE TERMS.

N. B. Bagging Shuttles of a superior quality.

JOHN JONES,
High Street, Lexington.

New Fall and Winter
GOODS FOR 1831.
JAMES G. M'KINNEY & CO.

Respectfully inform their friends and customers, that they are now receiving and opening their first supply of FALL AND WINTER MERCHANDIZE, bought principally at the New-York Auctions, which will enable them, as usual, to sell as good bargains as any other house in the Western country. The assortment is general, and of the NEWEST STYLE.

Consisting in part of the following articles:
Super West of England blue, black, brown, olive, gray, mulberry and drab Cloths;
Medium and low priced Cloths,
Super Cassimeres, assorted colors and qualities,
A large lot of Sattinetts,
White, red, and yellow Flannels,
Rose and point Blankets,
Green and white Mackinaw do.
Scarlet, green and yellow Coreens,
French and English Merinos,
Silk, Valencia and Velvet Vestings,
Bombazine, Bombazett and Circassians,
French, English and Domestic Prints,
Do. do. do. Ginghams,
Ladies' silk, worsted and cotton Hose,
8-4 and 10-4 damask and Irish Russian Diaper,
70 pieces very superior Colerain Linen,
Elegant plain and figured Silks, some of which are entirely new style,
10 pieces super Italian Lustring,
Thread and bobinet Laces and Edgings,
Long and square white, black & scarlet Merino shawls,
Lace Veils, Shawls and Handkerchiefs,
Splendid French worked Spencers,
Capes, Pelerines and Chemizettes,
Crape Shawls, different sizes,
Bonfanties, a neat and fashionable article for the neck,
A large and beautiful lot of Bonnet and Belt Ribbons,
Carpetings, Rugs, brass and wire Fenders,
Andirons and Shovels and tongs,
Pier and Mantle Glasses,
Toilet and Swing do.
A large lot of very superior Cutlery,
300 pieces handsome Wall Paper,
Plain and carved Combs,
Muslin Robes and Corsetts,
Ladies' Cravats, Gaiters and Gurks,
Braids and Curls,
Artificial Flowers and Wreaths,
China and Silver Head Ornaments,
Ladies' and Misses' Shoes,
Do. do. Boots,
Gentlemen's Boots and Hats,
A FEW EXCELLENT SHOT GUNS.
ALSO A VERY EXTENSIVE STOCK OF
Groceries, &c.

☞ Purchasers of goods are invited to call and examine for themselves.

Lexington, Oct. 26, 1831. 17-tf

NEW GOODS.

The subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

NEW GOODS.

The Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*
Lexington, Ky. May 11, 1830. 45-tf.

MERCHANT TAILORS'
FASHIONABLE STORE.
Williams & Wilson,

Have just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves. All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

Has been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25 Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

Christian Almanac for 1832.

Just received at SKILLMANS' Book Store, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831. 15-tf.

Calvinistic Magazine.

The four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.